9: Wilson E-5 (1934-1955) 1959
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succession of 'sun', 'rain' and 'cold' into which the Nyakyusa year is divided; but there are parallels in the traditional prayers for rain, and at seedtime and harvest, which the Christians are quick to point out. What is totally new to the Nyakyusa is the division of a year into weeks, each with a day of rest and worship; but the conception once introduced has been accepted very quickly, and it is common to find pagans as well as Christians refraining from work in their fields on a Sunday. This is partly the effect of experience in European employment when Sunday is a day off, but partly, perhaps, it is because the idea of taboo is deeply embedded in pagan thought, and the teaching of some missionaries and converts has been in terms of taboo—of prohibitions connected with 'the Sabbath'.

In the Christian villages and village-sections, some at least of the converts gather for morning and evening prayer and on Sundays in their little mud Church or school-house, and once a month or once a quarter they gather in the main Church of the district. Besides this, those seeking baptism or preparing for confirmation gather for regular weekly instruction over a period of two or three years. There is thus regular common worship and instruction, and a strong sense of community between fellow Christians, particularly when they are in a small minority in an area.

But though the Christian is a member of a Church and worships in community, the emphasis (at least in the Protestant Churches in BuNyakyusa) tends to be on the individual, and some pagans spoke as if turning Christian implied an abandoning of public duties. Kasitile's remark that if it were not for his responsibility for the ritual he would be baptized, has already been quoted (p. 141), and the young priest of PaliKyala said the same. Whether these two were serious in wishing to become Christian is irrelevant here; they both believed that they had duties to their community which could not be fulfilled if they were Christians. The 'individualism' of young Christians is a matter of concern to many missionaries who are struggling to create among Christians that very sense of mystical union which pagan kinsmen exhibit.

The idea of the corporate nature of the worshipping group, with all that implies in mutual responsibility, is but one example of the profound similarity between the underlying ideas of pagan and Christian ritual that will be apparent to most readers. In the pagan tradition confession, oblation, and communion are as essential to the sacrifices at the groves as they are to the Christian eucharist;